

THE COMPUTATION OF THE BHAGAVADGITA

BY

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TRADITIONAL CLUE

षट् शतानि सर्विंशानि श्लोकाना प्राह केशव ।

अर्जुन सप्तपञ्चाशत् सप्तष्टि तु सञ्जय ॥४॥

वृतराष्ट्र श्लोकमेक गीताया मानमुच्यते ॥

—*Mahābhārata, Bhīṣma-parvan, Adhyaya 43*

“Keśava (Śrī-Bhagavān or Kṛṣṇa) has spoken 620 *lokas*, Arjuna 57, Sañjaya 67, and Dhṛtarāṣṭra 1 *śloka* (This) is said (to be) the computation of the Gītā”

These words are found in the Mahābhārata as is borne out by Nīlakantha, the commentator, in his *Bhārata-bhāvadīpa*, and some editions of the great epic contain them in the beginning of *Adhyāya 43* of the *Bhīṣma-parvan*, the preceding *adhyāya* (*i.e.* 42nd) being the 18th *adhyāya* of the Bhagavadgītā.

There is a difference of opinion on the point whether these lines form part of the genuine Mahābhārata. The famous commentator Nīlakantha remarks (— “गीता सुगीता कर्तव्या इत्यादय साधा पञ्च श्लोका गौडैनं पठ्यन्ते ।”) that the

Northerners* do not recognise the (first) $5\frac{1}{2}$ verses† (of *Adhyāya* 43) beginning with the words 'Gītā sugītā kārtavyā'

If we believe Nilakantha (and there is no reason why we should not), the 43rd *adhyāya* of the *Bhīṣma-parvan* according to the *Northern recension* of the *Mahābhārata* goes without the lines in question, and, the *Southern recension*, where they existed in the times of केशव काश्मीरि भट्ट, वरवरमुनि and श्रीधरस्वामी (i.e., in the 14th, 12th and 11th centuries A.C.) could be expected to provide a room for them.

The Bombay and Kumbakonam editions of the *Mahābhārata* contain the lines (i.e., $5\frac{1}{2}$ stanzas) quoted in our footnote, but as to the preservation of the *Mahābhārata* text in any typical recension they are far from being satis-

* Pandits of the South Indian communities have been calling Northerners as गोड (of the division of Indian Brahmins into 5 गोड and 5 शत्रिष्ठ sections, the terms गोड and द्राविड in नैष्कर्म्यसिद्धि ४५४४)

। गीता सुगाता कर्तव्या किमन्यै शाश्वमह्यं ।
या स्वयं पश्चनाभस्य सुखपश्चाद् चिनि स्तुता ॥१॥
सर्वशास्त्रमयी गीता सर्वदेवमयो हरि ।
सर्वतीर्थमयी गङ्गा सर्वदेवमयो मनु ॥२॥
गीता गङ्गा च गायत्री गोविन्देनि हृदि स्थित ।
चतुर्गकारसयुक्तं पुनर्जन्म न विद्यते ॥३॥
षटशतानि सर्वशानि लोकाना प्राह केशव ।
आर्जुन सप्तपञ्चाशत् राष्ट्रपर्विं तु मन्त्रय ॥४॥
वृतराष्ट्रं लोकमक गीताया मानसुच्छ्रवत ॥
भारतामृतसर्वस्वर्गाताया मथितस्य च ॥५॥
सारसुद्भूत्य कृष्णन आर्जुनरय सुखे तुतम् ॥५६॥

—(महाभारत भीष्मपर्वग्नि ४५६व्याख्ये)

† Dr. Sukthankar in his B.O.R. Institute (Poona) edition of the *Idipavīvan* (Piolegomena, p. LXVII) takes the word गोड used by Nilkantha, a Mahānūstia Brahman, to refer to the Bengali recension. If this be the correct interpretation, these verses formed part of all Indian MSS. of the *Mahābhārata* except those representing the Bengali recension.

tactory The Bhandarkar Research Institute, Poona, has commenced the publication of a critical edition of the Mahābhārata. But it will take time to lay its hand on the *Bhīṣma-parvan* for its publication, and till then we shall remain in the dark as to what its editor may be thinking of, or may, in the long run, decide about, the history of the above-mentioned lines containing a clue to the method of counting the number of verses severally assigned to the individual speakers of the Bhagavadgītā. Prof. P. S. Sāstī of Madras has brought out an edition of the Mahābhārata, which, in his own words, being the result of his endeavour to restore the text of the Southern Recension as approximately as may be possible to what it must have been about 1000 A.D. "is "as critical as possible in a handy and popular form". However, to our astonishment, it omits not only the $5\frac{1}{2}$ verses in question but even the entire *adhyāya* containing them. Its *Adhyāya* 40 is *Adhyāya* 18 of the Bhagavadgītā and *Adhyāya* 41 is *Adhyāya* 44 of the Bombay and Kumbakonam editions. We are thus handicapped as to the true history of the $5\frac{1}{2}$ verses that have traditionally preserved to us the valuable information on the important subject of our present enquiry.

However, be the decision on the question of the inclusion of the above-mentioned $5\frac{1}{2}$ stanzas in the original Mahābhārata what it may, one fact is quite evident that they bear testimony to an early attempt of the custodians of the Mahābhārata in the direction of fixing the size and shape of the pure Bhagavadgītā (Divine Song) so as to have left no room for any interpolation therein.

APPARENT DISCREPANCY

Now, the whole of the Gīta is expected to contain $(620 + 57 + 67 + 1 =) 745$ *slokas*, according to the traditional figures recorded in the lines noted above. But, as is generally understood, the number of all the verses of the extant

' song Divine ' does not exceed 700, as would appear from the following table —

Adhyāya	Dhṛtarāshṭra	Sañjaya	Arjuna	Sri Bhagavān	Total
I	1	19½ (i.e. 2 20½) 4½ (" 24-27½) 1 (" 47)	2½ (i.e. 20½ 23) 18½ (" 27½ 46)		47
II		1 (i.e. No. 1) 2 (" 9 10)	5 (i.e. 4 8) 1 (" 54)	2 (i.e., 2 8) 48 (" 11-58) 18 (" 55-72)	72
III			2 (i.e., 1-2) 1 (" , No. 36)	33 (i.e. 3-35) 7 (" 87 48)	43
IV			1 (i.e., No. 4)	3 (i.e. 1-3) 38 (" 5 42)	42
V			1 (i.e., No. 1)	28 (i.e., 2 9)	39
VI			2 (i.e., 33-34) 3 (" 57 39)	32 (i.e. 1-32) 2 (" 35-36) 8 (" 40 47)	47
VII				30 (i.e. 1 30)	30
VIII			3 (i.e., 1-3)	96 (i.e., 3-28)	28
IX				34 (i.e. 1-34)	34
X			7 (i.e., 12 18)	11 (i.e. 1-11) 24 (" , 10 42)	42
XI		6 (i.e., 9 14) 1 (" , No. 85) 1 (" , 50)	4 (i.e., 1 4) 17 (" , 15-81) 11 (" , 36-46) 1 (" , No. 51)	4 (i.e., 5-8) 8 (" , 82 84) 3 (" , 47-49) 4 (" , 52-55)	55
XII			1 (i.e., No. 1)	19 (i.e., 2-20)	20
XIII*			*	34 (i.e., 1 34)	34
XIV			1 (i.e., No. 21)	20 (i.e., 1-20) 6 (" , 22 27)	27
XV				20 (i.e., 1-20)	20
XVI				24 (i.e. 1-24)	24
XVII			1 (i.e., No. 1)	27 (i.e., 2 28)	28
XVIII		5 (i.e., 74-78)	1 (i.e., No. 1) 1 (" , " 78)	71 (i.e., 2-72)	78
Total	1	41	84	574	700*

* Sri Sankarācārya and other *Bhāṣyakāra*, are not aware of the existence of the verse "प्रकृतिं पुरुषं चैव द्वे ग्रन्थमेव च । एतद्वितीयमच्छामि

Comparing this result with the figures known from the *Bhīṣma-parvam*, as follows

	Dhṛitarāshṭra	Saṅjaya	Arjuna	Srī Bhagavān	Total
Result of the table	1	41	84	574	700
Old tradition	1	67	67	620	740

we at once notice that, except for the only figure (of one verse) for Dhṛitarāshṭra, which is the same, in both places, there is a *two-fold discrepancy* discernible between the figures for other speakers. For, while we notice a decreasing proportion in the number of verses of Saṅjaya Śrī-Bhagavān and the total, the number of Arjuna's verses largely increases in the result of our tabular calculation in comparison with the figures recorded in *Adhyāya* 43 of the *Bhīṣma-parvam*. The question is

'How to account for this two-fold discrepancy?'

Should we discard the ancient tradition as worthless in view of the actual figures obtained from our own calculation pointing out decrease on one side and increase on the other? Or, can we get at the method employed or principles involved in the ancient computation and remove the present difference? The writer of these lines emphatically opines that until a thorough examination and patient study pursued on strictly scientific lines have proved its futility or hollowness, no ancient heritage has to be finally rejected. And in the present case the word *sloka* used in the lines in

ज्ञान श्रेय च केशव ॥” which is put in the mouth of Arjuna at the very outset of *Adhyāya XIII* in some popular editions of the Gītā. It is also noteworthy that the total number of the Gītā verses is said, by Śrī Sankarācārya and others, to be exactly 700.

question supplies us with the clue to the traditional or ancient method of the computation of the Bhagavadgītā.

TWO PRINCIPLES OF THE ANCIENT COMPUTATION

The most fundamental principle generally followed in measuring the length of a Sanskrit work in prose or verse or both is that of counting together all its syllables and, after dividing them by 32 (the number of syllables or *akṣaras* contained in an *Anustubh* verse technically known as a *śloka*) of taking the quotient to represent the number of *ślokas* popularly called the *Grantha-sankhyā* of that particular work. This is how the Mahābhārata (containing also prose portions) just like the whole Vedic literature under its three branches (Kāndas) of *Karma Upāsanā* and *Tanāna* (including a larger number of works in prose than poetry) is to be measured in 100 000 *ślokas*. The Gītā is composed of verses in either *Anustubh* or *Tristubh* metre the former unit including 32 and the latter generally 44 syllables or *akṣaras* and by the application of the present principle, the keynote of the traditional method of computing the ancient works if, while counting together all the verses in the Gītā, we evaluate the *Tristubh* verses by the measure of the *Anustubh* metre, we may expect ourselves to arrive at a figure different from 700 that may take us nearer to the traditional figure of 745. The number of the *ślokas* of the whole work as well as of those assigned to different speakers is thus sure to increase in proportion to the surplus of the *Tristubh* stanzas weighed in *Anustubhs*. This may remove the discrepancy on the side of decrease in the number of verses we obtained for Sañjaya (*viz.* 41) Śrī-Bhagavān (574) and the total (700), in the result of our tabular calculation as compared to the traditional figures of 67, 620 and 745 respectively.

But how to obviate the difficulty about the number of Arjuna's verses which instead of thus decreasing has

actually increased from 57 of the traditional record to 84 of our tabular result? An insight into the nature of the *Śrī-Kṛṣṇa-śūraṇāda* or the dialogue proper between Śrī-Kṛṣṇa and Arjuna yields another principle to determine the exact verses to be assigned to Arjuna, the valuation whereof may remove the discrepancy on this score too. We see that Arjuna's speeches which are generally short are marked by the inquisitiveness of a pupil and amount to a request or a question, on his part to which Śrī-Bhagavān responds in apt terms typical of a teacher. The only two *adhyāyas* containing long speeches from Arjuna are I and XI. In *Adhyāya I*, *ślokas* 27¹—46, amounting to Arjuna's grief (*soka*) and delusion (*moha*) the very seed of the message of Śrī-Bhagavān we see nothing foreign added to Arjuna's native capacity. He speaks in the same strain once again, though briefly in *Adhyāya II*, verses 4—8. In *Adhyāya XI*, *ślokas* 1—4, he, showing his satisfaction with the secret knowledge imparted to him by Śrī-Bhagavān requests the latter to reveal to him His highest form. Śrī-Bhagavān has however, complied with this request of Arjuna, His greatest devotee and friend, and virtually blesses him with divine vision, since that form of His was beyond the scope of the devotee's human eye. Now as a result of this divine vision verses 15—31 and 36—46 essentially of the nature of a *stuti* do not come under the average part of Arjuna in the dialogue form and should not be credited to him. So, if we exclude these 28 verses, all in *Tristubh* metre all other verses bearing the stamp of Arjuna's speech in the Gītā may possibly come to the value of 57 *ślokas*.

But, again, to whose speeches are these 28 verses to be added if not to Arjuna's? We know that but for the Divine Eye lent for the time being by the Divine Lord to Arjuna, His ideal worshipper and devotee, the latter would have remained incapable of having a glimpse of the

Viśva-rūpa (Universal Form) and eulogizing the same. Hence, what comes out from his lips, in that mood of Divine vision, is really due to Śrī-Bhagavān, to whom it would be, therefore, reasonable to associate it. So, verses 15—31, and 36—46 of *Adhyāya XI* should form part of the number of *lokas* assigned to Śrī-Bhagavān.

With the application of these two principles let us now work out a fresh computation as is shown by the following table —

Adhyāya	Dhṛtarāshtra		Śākuni		Arjuna		Śrī-Bhagavān		Total
	Verse No	Syllables	V Nos	S	V N	S	V N	S	
I	(1)	92	(2 20) (24 27) (47)	824 144 32	(205-28) (273 46)	80 592			1504
II			(1) (9 10)	82 64	(4) (5) (6) (7-8) (54)	92 *44 *46 *88 82	(2 8) (11 19) (20) (21) (22) (23 28) (29) (30 58) (55 69) (70) 71 72	64 288 *44 82 *44 192 *45 768 480 *44 64	2408
III					(1 2) (38)	64 32	(8-85) (87 48)	1056 224	1376
IV					(4)	82	(1 8) (5-42)	96 1216	1844
V					(1)	82	(2 29)	896	928
VI					(38 84) (87-89)	84 96	(1 82) (36 88) (40-47)	1024 84 256	1504
VII							(1 80)	960	960
VIII					(1-2)	84	(8 8) (9) (10) (11) (12-27) (28)	192 *44 *45 *44 512 *44	945

Adhyāya	Dhṛitarāshṭra		Sanjaya		Arjuna		Śrī Bhagavān		Total
	Verse No.	Syllables	V	Nos	S	V	N	S	
IX							(1-19)	608	
							(20-21)	88	
							(22-34)	416	1112
X				(12-18)	224	(1-11)	362		
						(19-42)	768	1344	
XI		(9-14)	192	(1-4)	129	(16-81)	128		
		(35)	*44	(51)	82	(25-31)	748		
		(50)	*44			(82-94)	132		
						(36-46)	484		
						(47-49)	132		
						(52-55)	128	2192	
XII				(1)	32	(2-20)	608	640	
XIII						(1-34)	1088	1088	
XIV				(21)	32	(1-20)	640		
						(23-27)	192	864	
XV						(1)	12		
						(2)	44		
						(3)	*45		
						(4-5)	88		
						(6-14)	288		
						(15)	*44		
						(16-20)	160	701	
XVI						(1-24)	768	768	
XVII				(1)	32	(2-28)	864	868	
XVIII		(74-78)	160	(1)	32	(2-79)	2272		
				(78)	32			2496	
Total No. of sylla bles	82		1836		1848		19855	28066	
Valua tion in slokas (of 82 sylla bles each)	1 sloka		41 slokas 24 syllables		67 slokas 19 syllables		620 slokas 15 syllables	720 slokas 26 syll	

* In the above table, the asterisks indicate the *Triṣṭubh* metre and the italicized figures of *Adhyaya XI* stand for Arjuna's speeches counted as Śrī-Bhagavat's

Thus we get one *sloka* for Dhītarāstīa, 57 *slokas* and 19 *aksaras* for Arjuna, and 620 *slokas* and 15 *aksaras* for Śrī-Bhagavān, not differing much from the figures of 1 (one), 57 and 620 *slokas* assigned respectively to the very same speakers by the Mahābhāṣṭava tradition. Evidently, the ancients, in their computation of the Gītā did not take the fraction of a *sloka* into consideration, and so we have to take only full *slokas* of the total number for Arjuna and Śrī-Bhagavān [as well as of the grand total] into our account and leave out the excess of *aksaras* (syllables) in these cases. If we were to believe that Arjuna has uttered one *sloka* in the beginning of *Adhyāya XIII* and the latter contains 35 instead of 34 *slokas*, the whole number of *slokas* for Arjuna would exceed the limit, which is not desirable. Hence *Adhyāya XIII* contains only 34 *slokas*, all for Śrī-Bhagavān, and no *sloka* for Arjuna.

We are still confronted by a problem awaiting its solution, viz., that the number for Sañjaya and consequently the grand total falls short by about 25 *slokas*, in spite of our discovery and application of special principles. How to get out of this difficulty? We have to meet this question with something which must form part of the Gītā text itself.

A THIRD PRINCIPLE

So far, we have counted every syllable (*akṣara*) of all the verses of the Bhagavadgītā, but we have not touched the colophons in prose marking the termination of the individual *adhyāyas* or subdivisions of that book. The colophons in a Sanskrit work are always considered to be its genuinely component parts unless a proof to the contrary shows them to be otherwise. In the light of this principle the prose colophons are to be treated as a legitimate part of the Gītā like verses themselves.

But to whom are the colophons of the Divine Discourse to be assigned? There are only 4 persons to whom the whole Gītā is due. Its main subject forms a dialogue between Kesava and Arjuna, and the colophons are quite apart therefrom. Dhṛitarāṣṭra plays no other part than that of putting a question, at the very outset, to Sañjaya who, in reply to it, reproduces the whole dialogue as it took place between Arjuna and Bhagavān Śrī-Kṛṣṇa with his own remarks wherever there is an occasion or a necessity for them to be introduced. Thus, the whole of the Gītā, in the shape it has come down to us, is to be understood to have been told by one person, i.e., Sañjaya (to Dhṛitarāṣṭra). The colophons should, therefore, form an indispensable part of Sañjaya's speech. The computation of these colophons is as follows—

The words “इति श्रीमद्भगवद्गीतासुपनिषद्सु ब्रह्मविद्वाया योगशास्त्रं श्रीकृष्णार्जुनसवादे” amounting to 31 syllables are common to all the 18 colophons marking the terminations of the 18 *adhyāyas* and so for these words of 31 syllables repeated 18 times, we get $31 \times 18 = 558$ syllables. The remaining portions of the colophons recording the names of the individual *adhyāyas* are read differently in all the 18 places. But, again, there is a difficulty in the way of our counting their syllables inasmuch as, in a number of cases, the colophon for or the name of one and the same *adhyāya* offers different readings in different books of the Śrīmad-Bhagavadgītā. The readings found in the Mahābhārata itself, of which the *Bhagavadgītā-paivan* (4 *dhyāya*, 13—42) forms a sub-*paivan* of the *Bhīṣma-paivan*, may however, be taken as the standard ones. The latest edition of the Mahābhārata (Southern Recension) by Prof P P S Śāstrī of the Presidency College, Madras, does not contain the names of the *adhyāyas* of the Bhagavadgītā in the

* *Adhyaya XVIII, slokas 74 and 76*

colophons. The two Calcutta editions are not easily available. But it is a matter of great satisfaction that the other two, i.e., Ganpat Kīṣnaji (Bombay) and Madhva Vilās Book Depot (Kumbakonam), editions (except in one case of the colophon to *Adhyāya XI*) give identical readings, the computation whereof would be as follows —

Adhyāya No.	The latter parts of colophons	Valuation in syllables
I	— उर्जविवादयोगो नाम प्रथमोऽध्याय	14
II	माडल्ययोगो नाम द्वितीयोऽध्याय	11
III	कर्मयोगो नाम तृतीयोऽध्याय	11
IV	यज्ञविभागयोगो नाम चतुर्थोऽध्याय	14
V	* संन्यासयोगो नाम पञ्चमोऽध्याय	12
VI	आध्यात्मयोगो नाम षष्ठोऽध्याय	11
VII	ज्ञानयोगो नाम सप्तमोऽध्याय	11
VIII	† तारकब्रह्मयोगो नामाष्टमोऽध्याय	13
IX	राजविद्याराजगुणयोगो नाम नवमोऽध्याय	17
X	विभूतियोगो नाम दशमोऽध्याय	12
XI	‡ विश्वरूपदर्शनयोगो नामैकादशोऽध्याय	16
XII	भक्तियोगो नाम द्वादशोऽध्याय	11
XIII	केत्रेक्षविभागयोगो नाम त्रयोदशोऽध्याय	18
XIV	गुणत्रयविभागयोगो नाम चतुर्दशोऽध्याय	17
XV	पुरुषोत्तमयोगो नाम पञ्चदशोऽध्याय	15
XVI	द्वासुरम्पदविभागयोगो नाम षोडशोऽध्याय	18
XVII	श्वारयविभागयोगो नाम सप्तदशोऽध्याय	17
XVIII	सन्यासयोगो नामाष्टादशोऽध्याय	12
Total number of syllables for these parts		220

* Most of the *Gītā* books read 'कर्मसंन्यास-योगा,' which should be accepted as the correct name for *1dhyāya V*.

† Although the names 'ब्रह्माद्वरनिंद्यो' and 'महापुरुषयोगो' found in some *Gītā* books would also give the same number of syllables as 'तारकाह्ययोगा,' yet we have followed the *Mahābhārata* in the nomenclature of the *Gītā* colophons.

‡ The present reading is found in the Kumbakonam edition. The Bombay and Calcutta editions read only 'विश्वरूपदर्शन नाम' omitting the word 'योगो' before 'नाम.' If the latter reading be adopted,

It is strange that both the Bombay and Kumbakonam editions give one and the same name for the 5th as well as the 18th *adhyāya*. *Samnyāsa-yoga* should, however, be accepted as the name for the 18th *adhyāya* only, while *Karma-samnyāsa-yoga* as met with in majority of *Gītā* books, should be the name of the 5th *adhyāya*. This change would give us 2 syllables more against the 5th *adhyāya*. But the total of 250 may remain unchanged for the fact that the Bombay and Calcutta editions read only 'विश्वरूपदर्शन' in place of 'विश्वरूपदर्शनयोगम्' of the Kumbakonam edition and the former reading would give us 2 syllables less against the 11th *adhyāya*.

Thus all the 18 colophons in their entirety add (558 + 250, or) 808 syllables or $808/32 = 25\frac{1}{2}$ *slokas* more to the number of *slokas* proper ($41\frac{2}{3}$) for Sañjaya. By the addition of both these figures ($41\frac{2}{3} + 25\frac{1}{2}$) we obtain exactly 67, which is the number of *slokas* said to have belonged to Sañjaya according to the information available in the *Mahābhārata* itself.

RESULT

Thus, the respective figures of 1, 67, $57\frac{1}{2}$ and $620\frac{1}{2}$ for Dhṛtarāstra Sañjaya Ajuna and Keśava arrived at in the light of the special principles elucidated above, tally [almost] exactly with the numbers (1, 67, 57 and 620) of *slokas* credited to these four characters of the Bhagavad-gītā in *Adhyāya 43* of the *Bhīṣma-parvan*. The *granthasankhyā* of the *Gītā*, thus obtained, would come to $746\frac{1}{2}$ (our previous total of $720\frac{1}{2}$ + colophons of $25\frac{1}{2}$) *slokas*. But as, according to our previous decision, the excess of

it would give us only 14 syllables against the eleventh *adhyāya*. This loss of 2 syllables can well be compensated by the addition of the word कम् (yielding the same number) before the name for the fifth *adhyāya*.

syllables in the separate figures for the speakers has to be left out, the *gīantha-sankhyā* of the whole Gītā should be taken to remain [$1 + 67 + 57 + 620 =]$ 745 *slokas* and not exceed this number by $19 + 15$ or $26 + 8$ syllables ($= 1 \frac{1}{2}$ *sloka*) This is also because in view of the fact that in the Gītā we have the *Tīstubh* metre thrice (II 29, VIII 10, and XV 3) of 45 and once (II 6) even of 46 against 44 syllables, its normal size, and similarly the *Anustubh* metre once (XI 1) of 33 instead of 32 syllables, the deduction of these six irregular syllables would give us, over and above 745 *slokas*, only 28 syllables, which do not amount to a *sloka* and are, therefore to be left out.

IMPORTANCE OF THE PRESENT STUDY

The above investigation is not to be considered as useless like the examination of a crow's teeth (काकदन्तपरीक्षावन्) It is important for the following points —

(1) The ancient tradition of the computation of the whole of the Gītā as recorded in the Mahābhārata, (*Bhīṣma-pāttan*, *Adhyāya* 43), has preserved the textual purity of the Bhagavadgītā against all interpolations.

(2) The 13th *adhyāya*, contains only 34 *slokas*, all from Śrī-Bhagavān (Keśava or Śrī-Kiśna), and the verse

“प्रकृतिं पुरुषं चैव देवं ज्ञेयमेव च ।
एतद् वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव !”

credited to Arjuna in popular editions, forms no part of the original Bhagavadgītā and did not exist in the times of its earlier commentators, and, consequently, they could not be expected to write anything regarding it.

(3) The colophons at the end of the *adhyāyas* form an integral part of the original Bhagavadgītā and must, as such, be included in its *pātha*. Their text also can well

nigh be fixed in the light of the fact that then traditional reading has to afford 808 syllables in all.

(4) As according to the Mahābhārata record the computation of the Gītā including, as shown above, both the verses and the prose colophons ought not to exceed 745 *loka*s in all the small sentences like धृतराष्ट्र उवाच, सञ्जय उवाच, अर्जुन उवाच, श्रीभगवानुवाच, repeatedly met with in the work and used for introducing verses of those various speakers are decidedly no indispensable part of Sañjaya's narration of the dialogue between Śrī Kṛṣṇa and Arjuna before Dhrtarāṣṭra in reply to the latter's question and could not possibly fall under the four headings of the settled computation of the Gītā, and any one who excludes them in course of his *Pāṭha* (पाठ, daily recitation) does nothing seriously wrong. These introductory sentence too, may be treated as regular part of the Gītā, but in that case, they are to be assigned to the author of the Mahābhārata and certainly not to the four speakers named above. The present writer has also worked the *adhyātya* wise computation of all such sentences which put together, comes to more than 10 *loka*s and their addition to any one or all the four headings of the computation of the Gītā would not only go without justification but also mean a serious blow to the figures of the established computation of the work in question.

(5) Whenever we are to calculate the *granth-sankhyā* or *loka*s of a work the word *loka* is generally to be taken as an equivalent of an *Anustubh* verse or 32 syllables. This explains the fact that even according to [the *Anukramanikādhyāya* of] the Mahābhārata itself, the actual number of its verses comes to a little more than 84,000 and was almost the same in Nilakantha's time (17th century), as is clear from its Bombay and Calcutta editions. And, consequently, modern editors or critics of the Mahābhārata

are mistaken in their attempt or anxiety to count in it 100,000 'verses' instead of 'ślokas' of the traditional sense of *grantha-sankhyā* ("लक्ष तु वेदाश्वत्वारो लक्ष भारतमेव च")

(6) The speech of Arjuna in the form of a *stuti* due to the Divine Vision granted him by Śrī-Bhagavān is to be treated as part of the Divine Lord's speech

(7) The original Bhagavadgītā never existed in (any form) less than the present 700 verses and it was in this very shape and size that this monumental discourse was included in the *Bhīṣma-parvan* of the Mahābhārata. This last point has been a subject of great controversy and involves a discussion as to whether the original Mahābhārata was a work in a hundred thousand (100,000) ślokas. To Prof P P S Śāstrī is due the credit of settling this point in his introduction to Parts I and II of the *Ādi-parvan*, and accordingly, when the original Mahābhārata itself, amounting to 100 000 ślokas, is proved to contain the present Gītā of 18 *adhyāyas*, the controversy regarding the latter's size should also be set at rest